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ABSTRACT

A report is presented of the objectives, planning, and development of the Minneapolis public schools' multi-ethnic curriculum project. The document is presented in four sections. Section I examines the change in attitudes toward ethnic diversity and explores the responsibility of educators to transmit respect for and encouragement of cultural pluralism. Section II reviews literature related to the impact of the melting pot ideology on people of various ethnic groups and traces the increasing demand that school programs reflect the entire school community. Section III explains the process of identifying the major conceptual themes which became the basis of the multi-ethnic units. The process included surveying teachers as to their priorities for incorporating ethnic content into their courses, identifying objectives and skills, and selecting concepts and themes appropriate for various grade levels. Section IV offers a brief summary of the report. The document concludes with appendices including key concepts and generalizations related to ethnicity and cultural pluralism. (DB)

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MINNEAPOLIS Multi-Ethnic Curriculum Project

A project of the Minneapolis Public Schools. Funded under the Elementary and Secondary Education Act, Title IX, Ethnic Heritage Studies Program. 1975-76

IX

SP 010 830

FINAL REPORT

MINNEAPOLIS PUBLIC SCHOOLS

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MINNEAPOLIS MULTIETHNIC CURRICULUM PROJECT

Project Director
Christian K. Skjervold

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FOREWORD

This final report for the Minneapolis Multi-Ethnic Curriculum Project, 1975-76, contains more than a summation of the activities of the project funded under Title IX of Ethnic Heritage Studies. We felt that it was also important to include a brief statement of our general philosophy of response to the problem confronting a major metropolitan school district in its attempt to make its curriculum more accurately reflect the reality of American society.

As is described in the final section of this report a great deal of teacher involvement was solicited in determining specific directions within the broad parameters of the project objectives. In addition, community participation was sought not only through the mandated advisory committee but also through channels which had been previously established within the school system.

One of the more fortunate aspects for this project was its initiation by the Ethnic Cultural Center of the Department of Intergroup Education. It thereby claimed legitimacy within the existing school framework and curriculum. In other words, the project did not need to go through the process of "re-discovering fire" each step of the way.

With respect to the above advantages the project had the services of two exceptionally talented curriculum specialists who were drawn from the ranks of the teaching staff of the

Minneapolis Public Schools—Ms. Pamela Whitehead and Mr. Bruce Tipple. Mr. Tipple and Ms. Whitehead were familiar with the overall goals of the school system and with materials of instruction in use as well as proposed. In addition, previous assignments had given them a district-wide perspective on problems and possibilities. Their relationship to the broader concerns of ethnic studies was evidenced by their willingness to engage in an examination of the existing literature and the development of a cohesive philosophy which served to guide the development of the individual conceptual units.

The advisory committee was able to work effectively with the staff. It served to give direction with an awareness of the ongoing programs of the school system. Their diverse backgrounds ensured the exploration of various facets of individual concepts as the materials were developed.

In general the interest evidenced by both community and faculty has led to the reasonable expectations that the school system will implement the materials as developed under this project. We are a school system committed to the ideal of a quality integrated education for all youngsters. The materials developed by this project will assist us in attaining that goal as well as providing a base for a greater degree of cultural pluralism within the curriculum.

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SECTION I

INTRODUCTION TO THE PROBLEM

The way in which ethnic differences are perceived and dealt with by the society in general is one of the most rapidly changing aspects of American society. It is a fact of life in the United States that many groups of people from many different cultures make up the American population. It has been fashionable to ignore these differences for much of our history. Today, however, a "new pluralism" is spreading throughout the population, creating an interest in preserving and even fostering cultural/ethnic differences. This new pluralism is affecting the American educational system. Bilingual/bicultural programs and ethnic studies program are but two manifestations of the "new pluralism" in education.

Yet, even though scholars and educational theorists are embracing the new pluralism, materials and techniques for incorporating their thinking into school programs are lacking. Statements like that below are still found in American History textbooks used in today's classrooms:

> Beginning of the "melting pot." In New England, nearly all the settlers were English. But the Middle Colonies were different. They had many settlers from other nations of Europe, as well as from England. Each group of people came with its own beliefs and ways of living. Yet all these different groups of people eventually learned to live together.

> We Americans often speak of our country as a "melting pot." We are referring to another key idea essential to American democracy. This idea began in the Middle Colonies. First here - and later throughout America - people with different backgrounds learned to live and work together. Eventually they became more "American" than English or German or any other nationality. That is why we compare our country to a "melting pot" - a furnace in which different kinds of ore are melted and mixed together to make a new metal. (From America: Its People and Values, 1971.)

There is a serious need for curriculum development programs in ethnic studies and for in-service programs designed to help teachers to develop and implement multi-ethnic curriculum in their own classrooms and schools.

Past Treatment of Ethnicity in American Education

The history of American public education is demonstrative of an overwhelming lack of sensitivity to cultural and ethnic differences—a deficiency which has been commonplace throughout our society. Scholarship has focused more on the processes of absorption and assimilation than on the diversity of its components. As an institution of the larger society, American education has been concerned neither with meeting the needs of nor with respecting the values of the individual ethnic groups comprising our population.

This is certainly a paradox. How can an institution which purports to reflect a multi-ethnic, multi-racial society cling to an essentially mono-ethnic curriculum? The answer to this question is rooted in the predominance of the English heritage among the colonial and early United States population. Even those who were not English came

from Northwestern European cultures, which shared in many of the values and beliefs of the English. White, Anglo-Saxon, Protestant became the standard against which all Americans were to be judged. Educators in public schools applied this standard to all students. Administrators and teachers sought to assimilate all newcomers, to erase ethnic differences, to fire-up the "melting pot." For them, however, the "melting pot" meant melting all ethnic differences and re-molding them in the shape of Anglo-Saxon characteristics. The schools were given, and willingly accepted, the task of transforming the children of immigrants into "good, little, middle-class Americans."

One educator put it this way: "Our task is to assimilate or amalgamate these people as part of the American race, and to implant in their children, so far as can be done, the Anglo-Saxon conception of righteousness, law, order, and popular government."

To create this new, American race it was necessary to strip the immigrant of all vestiges of his former culture, of all his "ancient prejudices and manners."

Education, then, was to serve as the "great equalizer," to serve as a means of upward mobility for the lower socio-economic classes. There is, however, some evidence to indicate that the schools did not in reality serve this function. In 1911, New York City's Board of Estimate commissioned Professor Paul Hanus of Harvard University to

study the effectiveness of city's schools. Hanus' findings[1] were disturbing. He found that generally schools containing the largest number of immigrants were not dealing adequately with the rapidly multiplying needs that confronted these people. This was confirmed by public and private records that showed immigrant families caught in the almost impossible bind of poverty. New York's Superintendent of Schools, William Maxwell, called out for public concern and aid to resolve the unique and exceptional educational problems of immigrant children. The schools and society in general did not respond.

According to the Hanus survey and reports of school superintendents for 1904 to 1922, between 32% and 36% of public school students were "over-age" and making "slow progress" in any given year. Excessive retardation was claimed to be correlated with lower socio-economic life patterns. In his 1922 Annual Report, New York School Superintendent William Ettinger cited progressive failure by students in high school grades and a great deal of truancy. Fewer than 10% of the school population graduated from high school in 1915.

Before the Depression of the 1930's, however, many of these "drop-outs," as well as long term truants, were encouraged to leave school by the available employment to be found in an expanding American industrial economy. Indeed, some historians believe that cheap, immigrant labor was

exactly what the industrial order required to continue its expansion. Not only could jobs be found, but they were readily available and frequently served as a reason for permanent truancy.

Manpower was crucial before the Depression, and the factory and the union appear to have been more powerful assimilating agents than public education. The ethnic immigrants did advance in every way—through business and commerce, labor and trade unions, politics and government, but not usually through the mobility that was supposed to be provided by the public schools.

If the schools, with their mono-ethnic approach, did not effectively assimilate the children of the immigrants, what effect did they have? Among the effects, according to sociologist Milton Gordon,[2] were "ethnic self-hatred, family disorganization, and juvenile delinquency." Several years ago Margaret Mead wrote, The School in American Culture. In this book Miss Mead describes the public schools' effect on the typical immigrant school child. "They must be taught," she writes, "not the constancies of their parents' immediate past,...but they must be taught to reject, and usually to despise their parents' values. They must learn those things which, to the extent that they make them Americans, will alienate them forever from their parents, making them ancestorless, children of the future, cut off from the past." Thus, if the schools aided in the "Americanization" of the

immigrants at all, it was at the expense of their previous value structure and their authentic identities.

The school sought to purify them of their "foreign" traits, rather than building upon the linguistic and cultural backgrounds of the students. There is no evidence that cultural diversity was, at that time, entertained as a serious possibility; the WASP culture was considered supreme in urban public schools.

Indeed, the public schools were so effective in such "purification" that some immigrant groups sought to create their own educational alternatives. The Catholic parochial schools served this function for the Irish and Italians as did part-time religious schools for the Jews. There also were efforts—among the Bohemians, for example—to establish part-time "language schools" as a way of maintaining and transmitting the culture.

To sum up, then, the schools forced the children of immigrants to reject the cultures and languages of their parents. They did this in an effort to "Americanize" these children. Having rejected their ancestral heritage, however, these children were not given by the schools the necessary knowledge and skills to assimilate totally into American society.

Until very recently schools have continued to operate in this way. To a great extent the cultures of "minority" groups have been ignored in much the same manner

as those of immigrant groups. Even though it is a factor which is pervasive throughout many facets of our society, ethnicity has not until recently been duly recognized as an important factor in education.

The majority of children in elementary schools still use one textbook per subject, and the whole textbook market, insofar as Social Studies is concerned, is dominated by a few companies, each of which has a series that goes through the junior high grades. All the major publishers have followed the same pattern of starting with the local community and going progressively to the study of larger and larger units. A number of studies have been made which survey the content of these texts insofar as minorities are concerned. One of these is an unpublished thesis by Loretta Golden, who received her doctorate from Stanford University in 1964, entitled "The Treatment of Minority Groups in Primary Social Studies Text Books."

In chapter after chapter of the study, it is found that the special character and quality of minority group life is neglected. Regarding Mexican-Americans for example, the author finds that "information is omitted for all Mexicans mentioned, on the specific food they eat, their dances, music, folk tales, games, celebration of holidays and religion" (Golden, p. 86). The same is the case for immigrants when they are mentioned in the text books, "... wear American clothes, and never speak or sing in their

native language" (Golden, p. 119).

There has been a hesitation to present real and important differences between groups in learning materials. In a second grade text published only a decade ago, Hanukah and Christmas are presented in exactly the same language. The excerpt on Hanukah does not mention the Jews: "Hanukah is a special time. Hanukah is a happy time. It is a time to be thankful. Many people have Hanukah. People all over the world have Hanukah." (Your School and Neighborhood, Ginn and Co., 1966, p. 90). In the same book, when dealing with Puerto Rico, a student asks, "what are people in Puerto Rico like?" "They are like you and John," said Miss Little, "they are like the people here." (Ibid, p. 51). How can children be expected to have any real respect for people who are different from themselves, when they are presented with material such as that described here.

There are very few materials that deal systematically and in depth with minority problems. Assimilation, acculturation, the political functioning of minorities, discrimination, prejudice, the origin and development of ethnic cultural traditions, the relationship between pride and minority group strength and the problem of power are all areas which may be profitably and systematically explored at the secondary school level.

It was during the "Black Revolution" of the sixties that the WASP predominance in education was strongly chal-

lenged. The blacks, like other immigrant and minority groups, have been ignored or misrepresented in curriculum materials for decades. Young blacks on university campuses lead the fight for increased treatment of the Afro-American heritage in American scholarship. This movement led to the establishment of Afro-American Cultural Centers, Afro-American Studies Department, and Black History courses in many colleges and universities. High schools and junior high schools have also implemented Black History courses in many instances, and numerous efforts have been made to deal with black culture/society/history in elementary schools.

Following this spread of black studies, other ethnic groups have made increasing demands for inclusion in the school curriculum. Courses in Indian History, Jewish-American Culture, etc., are no longer uncommon in our public schools. These courses are, however, "tacked on" to the existing curriculum framework, which remains for all practical purposes mono-ethnic in nature.

The "New Pluralism" and Education

The "Black Revolution" not only led to changes in education, it also led to changes in the way ethnicity was perceived in our society. It became painfully obvious to even the most casual observer that the "melting pot" was not working. People began to recognize that some groups had not "melted" and furthermore that they did not wish to

be "melted."

Although this unwillingness was first and most vigorously expressed by Afro-Americans, it was soon echoed by Native American, Chicano, Asian-American, and various white ethnic groups. The call for Black Power was mirrored in calls for Irish Power, Italian Power, and Polish Power.

This call for power from white ethnic groups was a great surprise to many observers. It had seemed that these groups had long ago been assimilated into American society's main stream. What these observers had overlooked, however, was that 34 million people in this country in 1960 were of "foreign stock" (the U.S. Census classifies those who are foreign-born or who have at least one foreign-born parent as "foreign-stock"). This means that nearly twenty percent of the 1960 U.S. population was made up of immigrants or children of immigrants. Countless others, third and fourth generation Americans, also maintained their ethnic identity. Such wide-spread ethnicity was not recognized by the schools, the media, or other American institutions.

As the sixties passed, we moved into "the decade of the ethnic," as Novak calls the seventies. It is no longer unfashionable to deny one's ethnic heritage; on the contrary, the new pluralism seeks to encourage the rekindling of ethnic pride and of the practice of ethnic customs and traditions. One very visible manifestation of this pluralism is apparent in the growing number of television programs

which sport ethnic heroes—Columbo, Kojak, Baretta to name but three.

This new pluralism is having a profound effect on American education. Whereas the official policy was to ignore ethnic differences, more and more schools, school districts, and even governmental agencies are promoting the principle that formal education should respect and reinforce the cultural and ethnic identity of the child rather than seeking to eradicate it. The best example of such promotion is to be found in the following excerpt from the Ethnic Heritage Studies Act of 1972 (sec. 901):

> In recognition of heterogeneous composition of the nation and of the fact that in a multi-ethnic society a greater understanding of the contributions of one's own heritage and those of one's fellow citizens can contribute to a more harmonious, patriotic, and committed populace, and in recognition of the principle that all persons in the educational institutions of the Nation should have an opportunity to learn about the differing and unique contributions to the national heritage made by each ethnic group, it is the purpose of this (act) to provide assistance designed to afford to students opportunities to learn about the nature of their own cultural heritage, and to study the contributions of the cultural heritages of the ethnic groups of the Nation.

Such statements certainly help to stimulate change in the educational system; however, they represent only a first step in the long and difficult change process.

Statement of the Problem

If educational systems are to change, the key change agents will be those who are actually disseminating educational philosophies and practices to students. These change

agents are, of course, teachers. Multi-ethnic curriculum development projects designed to help instructors implement multi-ethnic curriculum will be of great importance if this educational change is to occur.

The need for a multi-ethnic curriculum was evident to the Minneapolis Public School System. The Minneapolis Public Schools are attempting to integrate a program of ethnic studies within the framework of the regular social studies and literature curriculum. Our Human Relations Guidelines and our Desegregation-Integration plans call for the development of a comprehensive multi-ethnic program.

> Curriculum is the heart of a sound program for quality education and is designed in part to prepare all students for life in a multi-racial community, nation, and world.
>
> A comprehensive K-12 social studies program shall be required of all students, focusing on awareness to the American experience including all ethnic groups.
>
> Contribution of minority and ethnic groups shall continue to be included in the regular curriculum, K-12. Minority history shall continue to be offered as a special elective in high schools.
>
> Supplemental short units on minority and ethnic cultures shall be developed, tested, and implemented. The responsibility for development and implementation of such materials shall rest with the appropriate curriculum consultants working in collaboration with the Department of Intergroup Education.
>
> Education materials will be reviewed periodically so that distortions, derogatory statements, and untruths can be eliminated. Minority group faculty will be represented on all evaluation committees reviewing any materials.
>
> Procedures for selecting learning materials shall be critically reviewed by representative faculty groups. Suppliers of learning materials will be apprised of the Minneapolis Public Schools policy

regarding the necessity of honest and fair treatment of all groups.

The above excerpts from the Minneapolis Public Schools' Human Relations Guidelines give some idea of the magnitude of our desire to see curriculum reflect the total American experience. This report addresses the rationale and implementation of one model curriculum development project, the Minneapolis Multi-Ethnic Curriculum Project.

Here, then, is the problem. After a long history of following an assimilationist ideology, American society has come to recognize the value and beauty of its ethnic diversity. This recognition is mirrored in the media, the political arena, and in the statements of leading educators. The schools, however, are left with the responsibility of changing a system that was initiated in large part as an attempt to "Americanize" the immigrants. They are to change that system so that it no longer ignores and belittles cultural differences, but rather respects and encourages such differences. This is no small problem. The solution will certainly involve many programs, techniques, and people; its cost will be great; and, most of all, it will take a great deal of time.

Developing and Implementing Multi-Ethnic Curriculum

Efforts to change the educational system will occur in many facets of the field—administration, utilization of neighborhood resources, curriculum development, etc. The

focus of this reportwill be limited to one model of multi-ethnic curriculum development. There are several steps which have to be taken in this process. First is the identification of major conceptual themes to be treated in the curriculum. Second is the identification of objectives—generalizations and skills. Third is the identification and selection of content samples to be included in curriculum units. Fourth is the identification and/or development of activities to be used in each unit. Section III of this paper presents the units developed through the use of this model.

Before considering that model, however, two important steps must be taken. First, key terms which have and will be used frequently should be defined. Second, a review of pertinent literature must be undertaken. Section II will explore the literature while important terms will be defined here.

Cultural pluralism is the new alternative to the melting pot. As such, it has many definitions. For the purposes of this report, a brief, simple definition will be used here with the understanding that the reader will continue to expand that definition as he/she progresses through the paper. The definition offered here appears in Ciardiello's Teacher's Guide to Pluralism in America: Ten Ethnic Profiles. The definition is as follows: "A theory that views America as a composite of ethnic groups,

with each group retaining its separate distinctive traditions while contributing to the over-all pattern of American life."

The maintenance of such traditions is a key difference between pluralism and the melting pot. Scarpaci[3] quotes Crevecoeur to illustrate the melting pot: "How then did Crevecoeur answer the question, "What is an American?" His words - often quoted - are worthy of repetition because they describe the acculturation pattern known to us as the melting pot theory.

> He is either an European, or the descendant of an European, hence that strange mixture of blood, which you will find in no other country. I could point out to you a family whose grandfather was an Englishman, whose wife was Dutch, whose son married a French woman, and whose present four sons have now four wives of different nations. He is an American, who leaving behind him all his ancient prejudices and manners, receives new ones from the new mode of life he has embraced, the new government he obeys, and the new rank he holds. He becomes an American by being received in the broad lap of our great Alma Mater. Here individuals of all nations are melted into a new race of men, whose labors and posterity will one day cause great changes in the world.

It is indeed interesting that here the melting pot works only for Europeans and those of European ancestry.

The process by which people are to melt is assimilation. Assimilation, however, is not a simple one-step process. Gordon's classic study[4] treats the many variables in the assimilation process. A brief summary of these variables and stages in the process is provided in the table below:

Subprocess or Condition	Type or State of Assimilation	Special Term
Change of cultural patterns of those of host society	Cultural or Behavioral Assimilation	Acculturation
Large-scale entrance into cliques, clubs, and institutions of host society, on primary group level	Structural Assimilation	None
Large-scale inter-marriage	Marital Assimilation	Amalgamation
Development of sense of peoplehood based exclusively on host society	Identificational Assimilation	None
Absence of Prejudice	Attitude Receptional Assimilation	None
Absence of Discrimination	Behavior Receptional Assimilation	None
Absence of value and power conflict	Civic Assimilation	None

Immigration is the process accounting for America's ethnic diversity. Jones explores the importance of migration in the following:

> ...as a social process (migration) has shown little variation throughout American history. The motives for immigration, for instance, have been very similar from first to last... The experiences of different immigrant groups, too, reveal a fundamental uniformity. Whenever they came, the fact that they had been uprooted from their old surroundings meant that they faced the necessity of coming to terms with an unfamiliar environment and a new status. The precise nature of the adjustment could and did vary; but its essence remained

the same. What did vary and vary enormously, was the character of the immigrant impact. In assessing this we must constantly bear in mind not only the immigrant's Old World antecedents but the time of his arrival. The America to which he came was a constantly evolving, rapidly changing society, and his impact upon her was never the same for more than a decade or two.[5]

Herman provides a concise and clear exploration of ethnicity:

> Ethnicity is a concept that is extremely difficult to deal with because it has both conscious and unconscious elements. On the unconscious, descriptive level, ethnicity refers to a commonness of traits related to heredity and cultural influences. These traits may be physical, especially where the ethnic group has married within itself for a long time; they may be behavioral such as gestures or other forms of "body language;" they may be emotional, such as reactions to pain; or they may be cultural, related to values such as the importance of family or education. In all of these cases, we need to add that ethnic background leads only to a tendency toward having any particular trait, a likelihood that is greater in one ethnic group than another, and not to a reliable prediction about any one individual.
>
> Ethnicity is most often related to nationality and cultural background, including people bound together by "real or imagined common origin," as Andrew Greeley says.[6]

Novak expands this definition in answering his own question of "What is an ethnic group?"

> It is a group with historical memory, real or imaginary. One belongs to an ethnic group in part involuntarily, in part by choice. Given a grandparent or two, one chooses to shape one's consciousness by one history rather than another. Ethnic memory is not a set of events remembered, but rather a set of instincts, feelings, intimacies, expectations, patterns of emotion and behavior; a sense of reality; a set of stories for individuals - and for the people as a whole - to live out.[7]

Finally, let us turn to the term, ethnic studies. An effective consideration of ethnic studies with clear

illustrations is provided by Scarpaci:

> Comparative ethnic studies attempts a broader approach to the study of ethnicity. Some educators question the term comparative. They point out, rightly, that the experiences of all the ethnic groups are not equal, therefore not comparable. And they suggest that one cannot see parallels between the European ethnic and the black ethnic experience in America. However, the term comparative is not meant to imply equal; it is an intellectual tool that allows for an investigation of the individual characteristics of a group at the same time that it reviews the group's interaction with other groups. For example, the mutual aid societies formed by the Italians and Greeks in the late 19th century are comparable to societies formed by black Americans both in the South and as they migrated to the urban industrial North. Both the late 19th-century immigrants from abroad and the major portion of black American migration from 1914 on represented the transition of a peasant people to an urban setting with all the attendant problems of adjustment. The foreign language press paralleled the African American press in reporting community and group news reflecting the ethnicity of the reading audience.[8]

With these definitions clearly in mind, attention may be turned to the literature relating to ethnicity and ethnic studies.

Footnotes for Section I

[1]Reported in David K. Cohen, Immigrants and The Schools, Review of Educational Research, Vol. 40, No. 1, pp. 25-29.

[2]Milton Gordon, Assimilation in American Life (New York: Oxford University Press, 1964).

[3]Jean Scarpaci, "Cultural Pluralism: An Emerging Force in Social Studies," The Social Studies, Vol. LXVI, (1975).

[4]Milton Gordon, Assimilation in American Life, New York: Oxford University Press), 1964.

[5]Maldwyn Allen Jones and Daniel J. Boorstin (ed.), American Immigration (Chicago: The University of Chicago Press, 1960), pp. 4-5.

[6]Judith Herman, The Schools and Group Identity (New York: Institute on Pluralism and Group Identity, 1974), pp. 16-17.

[7]Michael Novak, The Rise of the Unmeltable Ethnics (New York: Macmillan Publishing Co., Inc., 1973), p. 56.

[8]Jean Scarpaci, "Cultural Pluralism: An Emerging Force in Social Studies," The Social Studies, Vol. LXVI, (1975), p. 229.

SECTION II

The need for an increased consideration of various ethnic groups in our school curriculum is based on a shift in attitudes toward ethnicity in American society. A brief analysis of literature relating to the perception of ethnicity as a component of our society, to the study of ethnic groups, to the goals of ethnic studies, and to the impact of the students' ethnicity will help to illustrate these changing attitudes.

Until the middle of this century, the image of the "melting pot" dominated thinking in the area of ethnicity. It is not necessary here to cite examples of assimilationist literature for the impact of such an ideology is summarized by Gertrude Noar:

> People from every European country have come to America. Each ethnic group brought along its language, culture patterns, food and religious preferences. All wanted to become Americans knowing that here they could retain their religious affiliations and beliefs. The country wanted and needed them and established institutions to help them fulfill their ambitions and hopes. The overall social philosophy that guided progress was known as the "Melting Pot Theory." The idea was that differences should be minimized if not made to disappear altogether.
>
> Chief among the institutions used to Americanize immigrants was the public school with its Americanization classes. The newcomers flocked into the schools where they learned to speak, read, and write English. There they also learned about capitalism - the American economic system based on competition. There they studied the Declaration of Independence, the Constitution of the United States, and the Bill of Rights. There

they were encouraged to become socially mobile as they prepared for full and first-class citizenship. (It is essential to remember, however, during the course of that program black people were excluded from the institutions for acculturation, assimilation, and education.[1]

It is important, however, to consider the impact of the melting pot ideology on people of various ethnic groups. The most important and far reaching impact was in the area of language. The American schools taught the immigrants or non-English speaking people the English language while ignoring the native tongues of these people. In 1880 Bohemian parents in Chicago tried to establish Bohemian language classes in the schools. The following appeared in Sovornost, a Bohemian-American newspaper:

> The petition of 258 parents and guardians of children attending the Throop School, for the inclusion of the Bohemian Language as a study, which was referred to a special committee for consideration some two weeks ago was the cause of considerable debate on the part of the School Board yesterday.[2]

The melting pot won out, and the Bohemians were unable to attain their goal. Until very recently English remained the only language of instruction in almost all American public schools. An NEA survey team found this to be true in Arizona even in the late 1960's. They discussed the results of such a policy:

> In most states, the schools are actually mandated by law to make English the language of instruction. An appropriate comment on this type of law was forthcoming recently from Charles Olstad, Assistant Professor of Romance Languages at the University of Arizona: "I had always thought such a law archaic, a carry-over from early days of benighted ethnocentrism, a distorted form of super-patriotism

which saw anything non-Englsih as a threat to the nation." In some schools the speaking of Spanish is forbidden both in classrooms and on the playground, except, of course, in classes where Spanish is taught. Not infrequently students have been punished for lapsing into Spanish. This has even extended to corporal punishment. A member of our Survey team tells of one school at which such punishment was dealt out to children who lapsed into Spanish despite the fact that 99 percent of the school's enrollment was Mexican-American! The obvious theory is that a child will learn English if he is required to speak English and nothing but English, at least during those hours of the day when he is in school. "If you want to be American, speak American," he is admonished over and over again.[3]

One can trace the effects even to specific individuals, as Rodriguez has done:

For me the introduction to discrimination began 37 years ago when my father brought the family to California from Durango, Mexico. I was nine years old when we settled in San Diego in an extremely poor but well integrated community of Mexican-Americans, Negroes, and poor Anglos. The trouble was in school. I knew only a dozen words of English, so I just sat around the first few weeks not understanding a thing. I was not allowed to speak Spanish in class. But after school each day I played with neighborhood kids, so I soon picked up enough English to hold my own on the playground. Then I made this smattering of English do in class.

It didn't occur to me or my family to protest. In those days people didn't talk much about ethnic differences or civil rights. The Chicanos (our favorite nickname for fellow Mexican-Americans) pretty much stayed "in their place," working as domestics and laborers in the cities or as wetback stoop laborers in the fields and orchards. Only a few became professionals or businessmen.[4]

In Rodriguezs' case the belief in the melting pot myth led to people "staying in their place." The melting pot is a powerful myth and members of all ethnic groups still cling to it. Benjamin Mays, a black educator,

demonstrated his own belief in the melting pot in the following statement:

> In an integrated society, fellowship, comradeship, and neighborliness have no limits or boundaries based on nationality, race, or color. Assoication will be formed mainly in the realm of spiritual, mental, and cultural values. There will be no laws against interracial marriages, and custom will recognize the right of every man and every woman to marry whomever he or she pleases.[5]

The melting pot not only affects groups and individuals in the ways outlined above, it also affects the information available about these various groups. Jacobs noted such an effect:

> In the usual presentation of American history through documents, a special kind of selectivity has prevailed: only those documents that have interpreted American history as a gradual unfolding of progress and democracy have been used. As a result, few Americans know that such ideas as "Black Power" and self-determination, which today are considered new, have historical antecedents. Today's ghetto and barrio politics were not born with "Black Power" or La Raza, but date back to the formation of the first segregated - or self-segregated - communities in America.[6]

That the quantity of information about various ethnic groups is limited by the melting pot perception is clear. In addition, Forbes noted that the way in which ethnic groups—their contributions, developments, and history—are viewed is biased by the melting pot ideology:

> When we look at the chronological-type histories we find that they are not histories of America or the United States as a nation or land considering all of the different peoples involved, but generally they are histories of the European arrival in and occupation of America. But once you take that subject of the European occupation of North America and the subsequent adventures of European people -

> then it follows that Indians are only significant when they are problems for the Europeans, Chicanos are only significant when they are difficult in the Southwest, Blacks are only significant when they pose problems as slaves or in the civil rights movement.[7] (Dr. Jack Forbes to California Board of Education, 1-4-72)

The melting pot is no longer viewed as desirable by most scholars and even by members of various ethnic groups. Cultural pluralism has provided a more acceptable conceptual schema for explaining the diverse ethnicity in the United States. Noar discusses the impact of cultural pluralism:

> When more information and deeper insight into the nature of the human mind and personality began to accumulate, the nation's social philosophy began to change. The Melting Pot Theory was replaced by the theory of Cultural Pluralism. Teachers are now told that each person must find his own identity, accept his heritage, hold on to his traditional culture patterns, value his (and other peoples) differences and make peace with himself. We believe that differences contribute strength and, when harmonized, create a beautiful pattern of life. We no longer make any child feel ashamed of his ethnic origins. We encourage children and adults to associate across ethnic lines knowing that when they do so prejudices tend to disappear and that when people enlarge their circles of friends they lead more abundant and generous lives.[8]

Statements by black spokespeople led the way in recognizing and fostering differences among ethnic groups. A few examples of such statements will illustrate their importance. Black power and Black History were related by Clarke:

> Figuratively speaking, the concept of black power and black history are twins that were fathered by the same historical experience. This concept was created to counteract another concept: that the

> people of African descent had no history worthy of respect. The Europeans who started the enslavement trade and the colonial system that followed needed to propagate this concept in order to justify their action.[9]

The distinctive nature of "blackness" to which Clarke alludes is mirrored in the following statement by Nathan Wright:

> Black studies, as projected by black students and black teachers, have two basic meanings. By black or Afro-American studies is meant the classical disciplines of black anthropology, black history, black economics, black politics, and the like. This is needed even as we begin to "integrate" black subject matter more equitably in our curriculum as a whole. The separate or discreet emphasis is and will remain necessary in order to overcome the overwhelming influence of a culture which daily denies, both in its etiquette and rhetoric, the realities of black life throughout the nation.[10]

This concern was a central issue at the June, 1968, meeting of the National Association for African American Education in St. Louis.[11]

As blacks recognized and displayed pride in their unique heritage, other ethnics began to follow. Michael Novak, in his book, The Rise of The Unmeltable Ethnics, explores the growing force of white ethnic groups in the 1970's, which he labels "the decade of the ethnics." The newfound respectability of ethnic diversity is illustrated in the following statement from Crawford, et. al.:

> Our society should now aspire to the mature status wherein a person becomes acceptable, and then respected, not because he shows the ability to adopt protective coloration and become "just like us" but rather because he is different; thereby

lending interest and variety to our culture. It should become our task to learn what we can from him...just as it has been his task to learn what he can from us.[12]

Dr. Melvin Scult provides insight into the persistance of ethnic groups and the impact of this on education:

> The persistance of ethnic groups in our society is due to several factors. People are driven to a deeper ethnic identity by prejudice and discrimination, and the victims of the greatest prejudice have the strongest sense of group identity. Some are drawn to ethnic identification because of the advantages it offers. As Oscar Handlin the eminent historian put it, "When it is voluntary, the ethnic group can act as a buffer between the lonely man and the whole society. It provides him with a meaningful round of activities among people he knows; it supplies him with continuity to his personal past; it strengthens his family life; and it helps him understand himself and his problems.
>
> In a number of states (New York, Pennsylvania, Washington, Maryland, Illinois, Kansas, Michigan, Oklahoma, and California) there are mandates eminating from the state superintendent's office regarding the teaching of ethnic studies. Although the writers of these directives may have been reacting to the Black Revolution, it is clear that they mean to foster an interest in ethnic groups generally. The Pennsylvania Department of Public Instruction for example, has criticized national educational policy because it "has been one of minimizing cultural differences and Americanizing all those who were assimilatable." The House of Representatives of the State of Kansas passed a resolution calling for the integration of minority history into the regular curriculum at all levels. (H.R. 1015, 1969) The State of Maryland has budgeted $100,000 just for in-service training courses to work for attitudinal changes among Maryland teachers with respect to minority groups, their life and history. Large metropolitan centers like New York, Chicago, Los Angeles and Philadelphia have also begun significant programs in the area of ethnic studies.[13]

Jack Forbes speaks of the changes which are coming in education as a result of this "new pluralism":

> The tide today is beginning to shift away from the whitewashing of cultural differences which prevailed in earlier years, toward a new acceptance and appreciation of cultural diversity in society and in the schools. The change will most certainly not be a painless one, for it requires the conscious rethinking by Anglo-Americans of their relationship to other groups with which they share this continent, a number of them indigenous to it. But the change is coming. It is being articulated in increasingly specific terms—in the demands of concerned non-Anglo parent groups and in statements by groups from the mainstream.[14]

Forbes position is shared by Anderson, et. al., who "believe our schools will end their traditional attempts of making children more American than their parents and of molding the descendants of immigrants into unhyphenated citizens."[15]

Increasingly, school programs are being called upon to reflect the entire school community, not merely the majority society. When speaking of educational programs in communities with large Mexican-American populations, Marcos de Leon asserts that "any 'long or short term goal' educational program to be effected has to be based on the values, cultural potential and educational needs of both communities, together with the needs of all individuals, including ages, abilities, interests, cultural differences and socio-economic status."[16] The growing interest in ethnic studies is another manifestation of this desire to have the school reflect the entire society. As Scarpaci explains it,

"ethnic studies, the academic reflection of cultural pluralism, broadly defines the field as the interaction of all subcultures, white and non-white in American society."[17] The importance of pluralism was recognized by the Association of Colleges for Teacher Education in the following statement:

> Multicultural education rejects the view that schools should seek to melt away cultural differences or the view that schools should merely tolerate cultural pluralism. . .Cultural pluralism is a concept that aims toward a heightened sense of being and wholeness of the entire society based on the unique strengths of each of its parts... To accept cultural pluralism is to recognize that no group lives in a vacuum - that each group exists as part of an interrelated whole. . .Schools and colleges must ssure that their total educational process and educational content reflect a commitment to cultural pluralism.[18]

This growth of pluralistic ideology is beginning to affect curriculum materials. Many schools and school districts are adopting policies which require the materials used in their classrooms to be multi-ethnic in nature. "In 1960 the California State Legislature adopted a resolution which required the State Department of Education to take steps to insure that the texts used in the Public Schools of the State adequately reflected the pluralistic nature of American society. Reliable and accurate information on minorities was needed to provide a proper and fair base for textual criticism. Such information was often not readily available."[19]

A statement from the teacher's guide for a series of ethnic studies books illustrates the impact of this growing

pluralism:

> The In America series has been created with the needs of every schoolchild in the United States in mind. Recently, the nation has become more and more conscious of the fact that its "melting pot" society has actually suppressed the cultural groups within its borders; this rising consciousness has, in turn led to increased interest in and enthusiasm for developing a sense of ethnicity in students. As the need for teaching about the unique contributions and achievements of America's ethnic groups has become more urgent, educators have become increasingly frustrated in their search for materials that provide realistic interpretations of the great waves of immigration that have populated the nation.
>
> Relevant social studies and humanities curricula demand that every student understand his or her true cultural heritage—an amalgamation of the varied ethnic backgrounds that make up the society known as "America." We, as a nation, have finally come to understand that each group can be proud of the role it has played in our development. Instead of homogenizing ethnic groups into a bland society, as we sought to do during the period of great immigrations, we now seek to develop a diversity of cultures within a pluralistic society. The resources for the development of this consciousness in students are contained here, within this series of books.[20]

Efforts in ethnic studies curricula began primarily as minority studies classes. These courses in universities and later in the public schools tended to focus on single groups and to employ a chronological approach. In the introduction to The Finns in America, one title in the Localized History Series of Teachers College Press, Clifford Lord, the series editor, offers the following brief rationale for the study of the history of individual ethnic groups:

> Each of us can gain a better appreciation of the history of the United States, can gain new insights into how it has come to be what it is, can achieve new appreciation of our debt to those on whose

> shoulders we stand and who have left towns and colleges and corporations—and slagpiles and dumpheaps and wastelands—as their monuments, from the study of the peoples of America.
>
> In the following pages, John I. Kolehainen gives us some concept of where and at what time the Finns settled in significant numbers in this country, something of their history as Americans, and some idea of books to read and places to see to fill out the picture. Have at it.[21]

This statement is repeated in the series of books focusing on the Germans, Greeks, and Mexicans as well.[22] The organization of most ethnic studies materials is primarily single group, chronological.[23]

Each major ethnic group has made efforts to institute a course or program focusing on their history/heritage in the schools. Banks cites the impact of such curriculum efforts:

> Typically, school ethnic studies programs focus on one specific ethnic group, such as Afro-Americans, Native Americans, or Mexican-Americans. The ethnic group upon which the program focuses is either present or dominant in the local school population. A school district which has a large Puerto Rican population is likely to have a program in Puerto Rican studies, but not one which teaches about the problems and sociological characteristics of other ethnic groups.[24]

Some examples of these curriculum programs may be useful here. In his suggestions for educational programs in the Mexican-American community, Marcos de Leon recommends that "units on History, Literature, Art, Music, regional dress and foods concerning Spain, Mexico, and other Latin American Countries be developed in the present courses in Social Studies, Home Economics, and Art . . ."[25] The

following brief rationale for the study of Puerto Rican history is offered by Aran, et. al.:

> There is a particular need to develop an understanding of the Puerto Rican experience, a unique blending of Hispanic, Indian, African, and American cultures. Over a million Puerto Ricans have moved to the mainland in the last 30 years—with the prospect of many more to come. They have had a tremendous impact upon the social and economic life of major urban centers in the United States. In many areas, Spanish is now the primary language, and in New York it has attained a preeminence which was never won by any other immigrant tongue. In terms of world-wide trade, Puerto Rico is our fifth largest partner. American security depends in good measure upon United States military bases on the island. At the same time, Puerto Rico is tied into the American economic system. While Puerto Rico enjoys a large measure of self-government, it is dependent to a significant degree upon the United States for investments, capital, industrial leadership, tourist expenditures, and Federal government subsidies.[26]

A similar statement is made by Rosen in support of the study of Jewish History:

> It is not so much to the correction of errors in face or omission in textbook treatment of Jewish history that we address ourselves. Rather, our primary purpose here is to suggest an informative approach which will enable the student to understand the unique nature of the Jewish people, the continuity of its world-wide experience and its role as a spiritual, intellectual and socio-economic factor in western civilization and contemporary society.[27]

Following the lead of these other groups, Lukes asks for similar treatment of Native Americans in college curricula. "Following the pattern of other ethnic studies, such as the Mexican-American and Afro-American courses, Indian Ethnohistory would certainly justify itself. In a college's

entire ethnic studies program, an Indian Ethno-history course would make a valid and much needed contribution, properly reflecting one segment of the cultural diversity existing in the United States."[28]

Vecoli points out advantages and disadvantages of the single group approach:

> By its very nature, immigration history lends itself to studies of particular ethnic groups. The "America Fever" struck the various countries of Europe at different times; the arriving immigrants sharing a common language, culture, and sometimes religion formed ethnic communities in the United States. The histories of single ethnic groups tend to follow a common pattern; they begin by examining the causes of the emigration in the Old Country; they trace the routes of migration and patterns of settlement; and conclude with a discussion of the social, economic and cultural adjustments to American conditions. Such single group studies have the merit of permitting the analysis of the migrant experience in depth, but they are open to the criticism that they neglect the common aspects of that experience which transcend ethnic differences.[29]

While the bulk of the writings in ethnic history deals with specific ethnic groups, a growing quantity of social science, as well as historical, literature addresses itself to issues which encompass two or more groups. This literature focuses on a number of important synthetic themes.

One of the most significant of these themes is immigration. Jones and Boorstin[30] and Handlin have done extensive work in this area. In the introduction to The Newcomers Handlin explains the importance of this theme:

> The method of this effort to comprehend the situation of present-day New York ethnic groups will

> therefore be largely historical. An examination of the population of the city in terms of its ethnic characteristics may isolate and define the problems involved in the adjustment of immigrants to urban life; it may also supply a basis for assessing the earlier consequences for the community of the presence of groups comparable to those which now trouble it.
>
> Such an examination will provide a useful background for an analysis of the major streams of migration in the past thirty years. The question will then be raised as to whether and how the Negroes and Puerto Ricans of the first three decades are significantly different from the immigrants of the first three hundred years of New York's history. That comparison will make it possible to project a line of future development that may be helpful in understanding one character of the community as a whole.[31]

Higham focused attention on two major ideas. "One was nationalism, that essential cement of modern societies that has so frightfully disrupted the modern world. The other was ethnic prejudice, that older and deeper repulsion between peoples of dissimilar cultures. I wanted to know how, and under what conditions, these protean impulses had interacted in America. So I embarked on an investigation of American attitudes and policies toward foreign-born minorities."[32]

The reactions to such attitudes serve as the unifying theme of Jacobs and Landau's collection.[33]

Gordon's classic study of assimilation employed the concept of social structure in its unifying theme.[34] This same theme is employed by Feldstein and Costello.[35] In addition, Vecoli points out that:

The question of social mobility in America has

> attracted the attention of an increasing number of historians. Armed with the methodology of quantitative analysis, they have attempted to measure mobility in terms of such variables as occupation, property ownership, and education. The populations analyzed invariably include a variety of immigrant groups and the differentials in mobility among them become one of the phenomena noted if not explained.[36]

Many early efforts in ethnic studies curricula focused not only on specific groups, but also on the major "historical heroes" of each group. This was one means employed to provide positive role models for minority youth. The importance of providing such role models was based on the need to improve self-concepts among minority youth. Banks cited research to illustrate the impact of self-concept on achievement:

> Research indicates that black children not only express self-rejection and negative racial attitudes, but they tend to have low self-concepts. In 1963, Keller compared the self-concepts of black and white fifth-grade children. She found that black children express more negative self-evaluations than white children. The fact that black children typically have lower self-concepts than white children is especially significant since research indicates that children with low self-concepts of ability will not achieve at high levels. Low self-concepts not only affect children's emotional adjustment but also their academic achievement.[37]

Ethnic group after ethnic group has sought the inclusion of their "heroes" in the school curriculum. Rodriguez expressed a need for such models for Mexican-American students when he claimed that an "obstacle to the young Chicano's educational success is a lack of models—"heroes," if you will. The school needs to put before him successful Mexican-Americans whom he can emulate as he sets

his educational goals."[38] Forbes agrees with Rodriguez. According to Forbes, "curricula in the school should possess on Mexican dimension wherever appropriate. In social science courses where the development of the Western United States is being discussed, attention should be given to the Hispano-Mexican pioneers of the Southwest, Mexican governors and explorers . . ."[39] Talbot made a similar plea for Native Americans: "how can a college student, Indian or non-Indian, truly understand American history without studying about the early tribal governments and their decisive influence on the history of the U.S.A., its policies and institutions; without learning that many of this country's outstanding statesmen, generals, and religious leaders were Native American."[40]

The inclusion of such heroes has been extensive in Black History courses. Cuban mentions this. "Because of enormous gaps in ethnic knowledge, there is a logical and determined effort by teachers to communicate information to fill those gaps. Teachers of black history, for example, lecture students about heart surgeon Daniel Hale Williams, poet Jupiter Hammon, artist Henry Tanner, and blues singer Bessie Smith."[41] The following "quick quiz on the Negro in American history" reflects the emphasis on "heroes":

> Can you name "the first martyr of the American revolution," - a black man who was gunned down by Redcoats, along with four others, in a protest against taxation without representation?

Do you know what Negro woman led more than 300 slaves to freedom on the Underground Railroad?

Who performed the world's first successful open-heart surgery?

Who developed the blood bank system?

What Negro author was a close advisor to President Lincoln and a key leader in both the Abolitionist movement and the civil rights movement of Reconstruction.[42]

Gertrude Noar also emphasized the study of heroes in Black History:

Racial pride is a product of racial history. The black child especially, but also the white child, needs to know black history. The teacher should endeavor to emphasize black history and to supplement the text. For example, the following facts should be included:

- A black man, Pedro Alonzo Nino, was the navigator of Columbus' ship, the NINA.
- Estevanico, an African, was the first non-Indian to explore portions of Arizona and New Mexico.
- A black man, Crispus Attucks, was the first one to die in the Boston massacre.
- DuSable, a black man, was the founder of Chicago and another was one of the founders of San Francisco.
- Benjamin Banneker, a black man, was one of the three commissioners who made the plans for Washington, D.C.
- The first open-heart surgery was done by a black doctor, Daniel Hale Williams.
- A black man, Dr. Charles Drew, discovered blood plasma.
- Norbert Rillieux, a free Negro, invented the vacuum cup that revolutionized the sugar industry.

- The shoe lasting machine that revolutionized the shoe industry was invented by a black man, John Matzeiger.

- A black man, Matthew Henson, went with Perry to discover the North Pole.

- Black men fought in the Revoltuion, the War of 1812, the Spanish-American War, the Civil War, World Wars I and II, Korea, and are a disproportionately large part of our forces in Indo-China.

- Among the many great black authors and poets was Phyllis Wheatley, who wrote the second book of verse published by a woman in colonial America.

- Black men and women are and have been among the nation's great social leaders, congressmen, mayors, educators, doctors, lawyers, psychiatrists, musicians, artists.

- Robert Weaver, a black man, was the first Secretary of Urban Affairs.

- Justice Thurgood Marshall, a black man, is a member of the Supreme Court.

- Blacks are among the idols, heroes, role models of the young in modern music, dance, T.V., movies and sports.[43]

James Banks pointed out some of the primary disadvantages of the "Great Man Approach" in curriculum development: "In most ethnic studies programs now in the public schools, the emphasis is on the achievements of isolated minority heroes such as Crispus Attucks, Cesar Chavez and Sitting Bull. Unless ethnic studies programs attain more significant goals, and implement new teaching strategies, students will get just as sick and tired of ethnic history as they have become with White racist schoolbook history. Some students already feel that Black history has been over-

sold. Many teachers who teach ethnic studies use new materials but traditional approaches, concept and theories."[44]

In recent curriculum development efforts the Great Man Approach has met with increasing disfavor. Katz points out one of the reasons for such an attitude:

> The role of Negro leaders should not be over-emphasized by those teachers who tend to stress biographical history. If students learn only about outstanding Negroes, they will be mystified by the problems of today's black ghettos. For several reasons many Negroes cannot identify with the affluent or successful among their own people. In studying history, we must be careful to see that the success of the few does not blind us to the plight of the many. The heights reached in America today by Robert Weaver or Ralph Bunche indicate a potential yet unrealized. Our heroes should not obscure our common people.[45]

This same point of view is expressed by Dickeman:

> A large part of these cultural expressions deals with the experiences of poverty, discrimination, inter-group conflict and pressures for conformity. They form a peculiarly American record of suffering, of which the blues is the foremost but by no means the only example. They from the true corrective to the unreal blandness, the dishonest sweetness of the traditional classroom. Until this experience enters the schools as a significant American record, students will continue to lack the means of relating themselves and their backgrounds to the goals of formal education. Their feelings of irrelevance and alienation will not disappear until the school positively and consciously validates their life styles and histories in this way.[46]

These disadvantages to the "Great Man Approach" do not negate the need for ethnic content in our school curricula, rather they point to the need for a rethinking of what kind of ethnic content is needed and how that content will be used. Banks explains the need for ethnic content:

> Ethnic content is needed by all students to help them to understand themselves and the social world in which they live. When studied from an interdisciplinary and comparative perspective, it can help students to broaden their understanding and concept of what it means to be human and enable them to better understand their own cultures and lifestyles.[47]

In another article, Banks cites the need to improve the academic standing of ethnic studies curriculum efforts: "Ethnic studies programs should be innovative and should not be drained of their vitality by what Cuban has called 'White Instruction.' The emphasis should be on higher levels of knowledge (such as concepts and principles), the building of new assumptions, and not on the mastery of discrete facts about 'heroes' and insignificant historical events."[48]

The new wave of thinking in ethnic studies employs these new views of content, skills, and concepts in a comparative approach. Such an approach is described by Herman:

> Multi-group approaches to ethnic studies should include the study of many groups on a comparative basis, investigating common problems and crucial differences. They should demonstrate such basic concepts as ethnicity, identity, discrimination, integration, assimilation, accommodation, amalgamation, acculturation, pluralism, marginality and others. This treatment includes the richness of cultural diversity, the role and contributions of both white and nonwhite cultural groups, and the expression of ethnicity in American life.[49]

The growing use of a conceptual approach is also described by Herman:

> The nationwide interest in the conceptual approach to social studies has produced an organized

program for kindergarten to grade twelve. Examples from different domestic and foreign cultures are affective in teaching these concepts: for instance, in studying the concept of family roles in the first grade, a teacher might call upon Puerto Rican, Italian-American, and Chinese examples. The use of different group settings and particular cultural examples of the same universal concepts has two important outcomes. On the one hand, it leads students to expect the unity or oneness of man as demonstrated by universal needs and universal forces influencing human behavior. On the other hand, students come to know and accept without threat the differentiated cultural experiences of these needs. In the words of Gordon Allport, cultural groups will "see each other as variants of a common humanity."[50]

That this approach is influencing the curriculum materials produced by publishers is illustrated by the following excerpt from the teacher's guide to a series of ethnic studies books:

> There is a growing trend in social studies education to organize the curriculum around concepts and generalizations. For schools that use this method of organizing instructional sequences, several concepts and generalizations can be identified in the In America books.
>
> Culture is one of the most significant concepts that can be extended through the use of the In America series. As students seek to develop a deeper understanding of this concept, they can use the material provided by these books to examine the attributes of American cultural groups.
>
> Cultural borrowing is another concept that is strongly supported by the use of these texts. Many opportunities are presented in each book for the students to perceive how the total culture of America has borrowed from the ethnic group's culture.
>
> Culture contact is a concept that is well developed in all of the In America books. As each group of emigrants arrived in this country,

it met a culture that was different from its own. The contact between the two cultures, and the sometimes-painful results of this contact, are clearly shown.

Social structure is yet another concept that can be extended through the use of the series. The differences in perceptions of what is an appropriate social structure often can be seen in the problems that resulted for the immigrants.

Group is a concept that is reinforced throughout the series. No student can read one or more of the In America books without developing a clearer understanding of the nature of a group and the ways in which group identity is preserved.

Prejudice is the focus of all the In America books. In some cases, it is implicit in the narration about the reception of the immigrants.[51]

A broader view of the student as an individual and as a member of a particular culture has also stimulated new thinking in ethnic studies curricula. In the past individual differences among students were largely considered as differences in ability alone; cultural factors were not considered. The effects of such a perception are described in the "NEA Tuscon Survey," with regard to Mexican-American students who have difficulty with English:

> Conscientious teachers and administrators have done the best they could for their students. Subject matter is watered down and used as a means to teach English. During the two or three years of primary school while the pupil is acquiring a minimal knowledge of English, he falls seriously behind his English-speaking contemporaries in other phases of the curriculum. This loss in subject-knowledge is seldom made up by the time he enters high school, where he finds himself unable to compete scholastically with his Anglo-American schoolmates.[52]

A growing emphasis on the values, social, and cultural

background of each student has been stimulated and stimulates, in turn, increased ethnic awareness. The NEA survey discusses the importance of the cultural background of Mexican-Americans in San Antonio:

> To understand how totally Spanish the background of such a child may be, consider the results of a study made in 1965 in San Antonio, Texas, and reported to the El Paso conference of foreign language teachers. Six hundred Mexican-American adults were interviewed in San Antonio, and it was found that 71 percent of husbands and wives spoke only Spanish to each other. Among the grandparents, 94 percent spoke only Spanish to their children and 89 percent spoke only Spanish to their grandchildren.[53]

In the past such differences were considered detrimental by many people. This point is considered by Forbes: "For far too long many teachers have looked upon culturally different children as being 'culturally deprived.' Such pedagogues have conceived of their duty as being one of filling this 'cultural vacuum' with Anglo-American traits. Unfortunately, this negative (and narrow) attitude has led to the ignoring of the rich legacy which many non-Anglo pupils either bring to school or acquire outside of school through the educational processes of the folk community."[54]

This positive approach to differences is illustrated in the NEA survey.[55] Recognition of such differences and its impact on identity is discussed by Scult below:

> Group identity is decisively influenced by what happens in the schools. By the time a child comes to school he already has a set of language habits and a set of behavioral modes which may be heavily ethnic in character. If the school, however, subtlely undermines the value of these

characteristics, it is inevitable that the child would have less of a sense of himself as a human being. Recent research has indicated that there may be a direct relationship between a child's self-esteem (or the lack of it) and his ability to learn, and the sense of inferiority which many ethnic children have can make the learning process difficult.[56]

Group identity in the case of Puerto Rican students is considered by Margolis in the following:

> On the floor of an elementary classroom in the Bronx is painted a large colorful map of Puerto Rico. The teacher says, "Now everyone stand on the place where he came from," and there is a noisy scurrying of feet in the direction of Ponce, San Juan, Areceibo and Caguas.
>
> The self-evident proposition that a child should know where he comes from, and be able to stand on it, dawned on most school systems only recently and is just beginning to make headway. A few social studies teachers are mentioning Puerto Rican history; a few school systems are planning a curriculum unit about the Caribbean islands; a few publishers are putting out pertinent materials. The position of Puerto Ricans today, in their efforts to establish themselves and their history as legitimate curriculum topics, is similar to that of the Negroes ten years ago.[57]

This recognition of the importance of a group's ethnic heritage has also led to a growing desire on the part of group members to take an active part in the educational process. Lee Montgomery discusses such a desire among black parents:

> Parents want to be partners with teachers in the education of their children. There are three major facets to this desire. The first is the desire to have their cultural differences recognized and appreciated. Thus, as teachers you must appreciate the styles of speech, the mode of dress, the natural hair, the dashiki, the beads or the medallions which are popular in or indigenous to the black culture.[58]

Bearking considers the BIA's control over Indian education and concludes that Indians more than other groups have been excluded from participation in their own education. He believe's that the need is clear for such participation.[59] This position is consistent with the thinking of the members of numerous other ethnic groups.

SUMMARY

This brief analysis of literature has explored several major changes in the area of ethnicity and ethnic studies curricula. American society in general has turned away from the image of the melting pot toward a recognition of cultural and ethnic differences expressed in cultural pluralism. Knowledge of ethnic groups in the past has been primarily of a historical, episodic nature. Recently, the social sciences have been employed to help systematize ethnic studies. Furthermore, ethnic studies curriculum efforts are turning away from the previously popular "Great Man" approach. Recent trends in social studies curriculum development are now being incorporated in the area of ethnic studies. These trends focus attention on the learner's cognitive growth.

The conceptual structures of the social sciences provide organizing themes for curriculum development. The learner is to acquire more and more sophisticated understandings of major social science concepts as he/she pro-

gresses through the curriculum.

Emphasis has also been placed on the development of the learner's "critical thinking" skills. Finally, a broader view of the students—including an emphasis on their values, interests, social and cultural background—has stimulated new thinking in ethnic studies curriculum and in education generally.

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SECTION III

The planning and development of eight multi-ethnic units has included several intermediate steps which are identified and explained briefly here.

A survey of Minneapolis social studies teachers to identify important conceptual themes to be dealt with in the curriculum materials was conducted early in the fall, 1975. A copy of the survey form used is included in Appendix A . It was found that the following concepts were considered to be most important by those teachers surveyed: culture, acculturation, assimilation, region, immigration, migration, power, discrimination, prejudice, and social institutions. These data provided a useful base on which to design a framework for the materials to be developed.

Based on the results of the teacher survey, eight major conceptual themes were identified as the bases for multi-ethnic units:

1) Culture was recognized as being of greatest importance by the teachers surveyed. This concept will serve as a thread tying all the units together. At the same time it serves as the basic concept for a unit focusing on Ethnicity in the United States.

2) Immigration and migration have both been included as key concepts in the Migration unit.

3) The Acculturation unit deals with both acculturation and assimilation as a continuous process. This unit also treats the concept of social institutions.

4) Although most teachers identified region as being more important than ethnic enclaves, it was felt that region was too broad to serve as a useful unit theme. Furthermore, the concept of ethnic enclave is relatively unfamiliar to most teachers; at the same time it represents a special kind of region. For these reasons, the concept of Ethnic Enclaves serves as a major unit theme. As do all the other units, the Ethnic Enclaves unit also considers the concept of culture. Social institutions are also treated in this unit.

5) The social institution of greatest importance in a consideration of ethnicity is the Family. The family serves a great variety of functions and relates directly to all other unit themes.

6) Prejudice/Discrimination is the theme of the next unit. These closely related concepts are related to the experiences of every ethnic group.

7) Power was identified by those teachers surveyed as the second most important concept to be treated in multi-ethnic curriculum materials. As a result, it serves as the focus of this unit.

8) The concept which ties all the units together, although each unit may be used separately, is Cultural Pluralism. This concept deals with the way in which our society structures its significant ethnic/cultural diversity.

The identification of grade level for the curriculum units to be developed was the next task. It was determined that the middle grades (5-8) in Minneapolis are more suitable as foci for efforts to infuse multi-ethnic content into the existing curriculum. As a result, the staff of this project used grade seven as the target level for the materials being developed, and the materials will hopefully lend themselves to ready adaptation to other middle grades.

The next step was the identification of objectives—

generalizations and skills. During this step a number of generalizations related to each unit theme were identified (see Appendix B). These generalizations were then discussed with the advisory committee members. After these discussions, about five generalizations were selected for each unit. These generalizations serve as guides to major cognitive objectives and as organizers for the content included in each unit. The revised list of generalizations for each unit is included in Appendix C .

The skill objectives reflect the inquiry process which students will employ in learning about the experiences of different ethnic groups. These skills, as do the generalizations, help to guide both the selection of content and the design of learning activities. The major skill objectives of the eight multi-ethnic units are listed below:

Skills -

- Evaluating Sources of Information
- Reading and Interpreting Graphs, Charts, and Tables
- Drawing Inferences
- Formulating Hypotheses
- Checking Hypotheses against Data
- Recognizing Author Bias
- Reading and Interpreting Maps
- Developing Generalizations from Data

More specific objectives have been identified for

each teaching activity.

The identification and selection of content samples to be included in each unit followed the development of objectives. For thirty-four different ethnic groups content samples (or case studies) which fit into the seven unit themes have been identified. These content samples help to illustrate the major generalizations discussed above. Appendix D includes a brief listing of the content samples selected for possible inclusion in each unit. The advisory committee reviewed these and suggested others for possible inclusion.

The identification and/or development of activities to be used in each unit was the next step. Activities and materials which are available from other sources and which fit the framework being utilized by this project were identified. Some such materials have been previously developed by the Ethnic Cultural Center; others are available from commercial sources but are of relatively low cost. These materials and activities make up a part of the multi-ethnic units of this project; however, most of the activities and materials included are newly developed by the project staff. In many cases this involved adaptation and editing of newspaper or magazine articles. The activities employed in the units include:

- role-playing
- filmstrips
- slide activities

- community research
- small group exercises
- mapping exercises
- charts and graphs
- posters
- crafts
- photo analysis

SECTION IV

SUMMARY

The way our society perceives and deals with ethnic differences is rapidly changing. The concept of cultural pluralism has emerged as a replacement for the old melting-pot myth. Cultural pluralism more truly reflects the ethnic character of people in American society. Even scholars and educational theorists are embracing this new pluralism. Curriculum materials and techniques for incorporating their thinking into school programs are, on the other hand, sorely lacking.

A serious need for such curriculum materials to help teachers implement multi-ethnic curriculum in their classrooms and schools has, thus, arisen. This is especially true since American public education in the past has demonstrated a serious lack of sensitivity to cultural and ethnic differences. Our educational system has attempted to reflect a multi-ethnic, multi-racial society through an essentially mono-ethnic curriculum.

In the past, administrators and teachers sought to erase ethnic differences by assimilating all newcomers into America's mainstream. The standard against which all Americans were judged came to be recognized as white, Anglo-

Saxon, Protestant. To help them meet this standard, it was necessary to strip the immigrants of all vestiges of their former culture. One study however, found that generally schools were not dealing adequately with the rapidly multiplying needs that confronted immigrants and their children.

There is some question about whether the schools, with their mono-ethnic approach, did effectively assimilate the children of the immigrants. To some it appeared that what effects the schools did have were essentially negative. Milton Gordon points out that "ethnic self-hatred, family disorganization, and juvenile delinquency" were often the results of such attempts at assimilation. Until very recently schools have continued to operate in a similar fashion.

A number of studies surveying teaching materials for content focusing on minorities have been made. Several of these show that the special character and quality of minority group life have been neglected. Assimilation, acculturation, the political functioning of minorities, discrimination, prejudice, and the origin and development of ethnic cultural traditions are all areas which have been omitted in most school curricula and materials.

Many educational scholars have recognized the failure of the melting pot's mono-ethnic curriculum structure. Ethnicity has recently become an important component of school curricula. The growing literature of ethnic studies reflects the new importance of a pluralistic curriculum.

Initial ethnic studies programs primarily dealt with specific ethnic groups from a historical, episodic perspective—the "Great Man Approach". Recently, the social sciences have been employed to help systematize ethnic studies. A growing literature addresses itself to issues which encompass two or more groups. This literature focuses on a number of important synthetic themes - mobility, assimilation, prejudice, and discrimination.

Changing perceptions of the learning process have led to a more academic approach to ethnic studies. A shift from the "Great Man Approach" - the study of folk heroes - to a more cognitive approach has become evident in the literature and in school programs. New conceptual structures of the social sciences provide organizing themes for curriculum development. Emphasis has also been placed on the development of the learners' critical thinking skills. A broader view of the students and the importance of their cultural backgrounds has stimulated new thinking.

During the school year 1970-71, the Minneapolis Board of Education adopted Human Relations Guidelines, reemphasizing that curriculum is the heart of a sound instructional program. The Guidelines called for the development of an integrated curriculum which would achieve the following goals within ongoing activities and/or expanded content.

1) Depict society as it is - a multi-ethnic, multi-racial, multi-class society;

2) Recognize the contributions of various groups to present-day America;

3) Promote understanding of present-day events through understanding what happened in the past to various groups in the American scene;

4) Enhance the positive self-concept, self-awareness, and interpersonal communication skills that help learners live together effectively.

The Ethnic Cultural Center of the Minneapolis Public Schools received funds from Title IX of the ESEA to develop during the 1975-76 school year a set of multi-ethnic curriculum units.

The Minneapolis Public Schools are committed to the long range goal of presenting the ethnic experience in America at every grade level K-12. The ideal of this goal is a quality, integrated education for each youngster within the school system. This project, while not seeking to blanket all ethnic groups or grade levels, shows how the study of ethnic groups can be integrated into the current school curriculum.

Two Ethnic Studies Specialists developed seven conceptual units; including in each, supplementary materials such as bibliographies, readings, visual aids, etc., during the project year. Each unit develops major social science concepts using content from a variety of ethnic groups.

An advisory committee of teachers and community representatives of various ethnic groups assisted in selection, development, and evaluation of these teacher-

learner units.

These materials do not include everything there is to be included. That has never been the project's goal. The seven conceptual units and the data cards which comprise the Minneapolis Multi-Ethnic Curriculum Project materials help to develop the broad concept of cultural pluralism. When this project was begun there were plans to do eight units: Ethnicity, Migration, Acculturation, Ethnic Enclaves, Family, Prejudice/Discrimination, Power, and Pluralism. As the end of the development process approached, it became clear that cultural pluralism permeated all seven of the other units. To try to isolate that concept and build a separate unit around it would be akin to having one unit focused on the concept of culture in an anthropology course. So, rather than one unit, a full course which develops the concept of cultural pluralism has been constructed.

While the project seeks to provide teachers with materials complete enough to use in their classes, it has also made an attempt to employ the concept of the "unfinished curriculum" in the materials. They are "unfinished" in the sense that there is opportunity in every unit, in almost every activity, to add to them. Any teacher who looks over these materials with the intent of teaching them will certainly find omissions. He/she is likely to say something like: "There is no case study of an Italian immigrant!" Our response to these comments is: "If you recognize that

it's missing and you have some information on it, put it in!"

The conceptual framework and the heavy use of case studies allows for rather easy inclusion of additional content. Some teachers may choose to exclude some of the cases now in the materials; they may wish to substitute cases of their own in some places. The multi-ethnic data cards will help in locating additional information and case studies. Teachers are encouraged to add cases, new information to the data cards, and additional cards for those groups for which the project does not provide data cards.

In addition to providing teachers with a course on pluralism, The Minneapolis Multi-Ethnic Curriculum Project represents a first step in broad curriculum change. It provides a model for infusion of ethnic content into existing curricula. If these materials are truly successful, they will be used in their present format by only a few teachers. Most good teachers will add materials and activities. The materials may also stimulate teachers at other grade levels to use a similar approach to incorporating ethnic content in their courses. The ultimate success will come when all courses dealing with American society reflect its rich ethnic diversity.

All of the units developed by The Minneapolis Multi-Ethnic Curriculum Project are presented in Appendix D of this report. These units, focusing on several conceptual themes, illustrate the model employed by The Minneapolis Multi-Ethnic Curriculum Project.

APPENDIX A

MINNEAPOLIS MULTIETHNIC CURRICULUM PROJECT TITLE IX

ETHNIC HERITAGE STUDIES ACT

This year two Ethnic Cultural Center staff members will be responsible for developing several multi-ethnic teaching units for use at various grade levels. Each unit will be focused on a major social science concept such as those listed below. Since it will be necessary for us to limit the number of units developed, we are interested in your priorities in terms of the relative importance of these concepts. To help us focus on those which you perceive as most important, please place a (1) next to those concepts which you feel are <u>most important</u>, a (2) next to those which you feel are <u>somewhat important</u>, and a (3) next to those which you feel are of <u>limited importance</u>.

ORGANIZING CONCEPTS FOR ETHNIC STUDIES CURRICULA

Adapted from James Banks, "Teaching for Ethnic Literacy: A Comparative Approach"

DISCIPLINE	KEY CONCEPTS
Anthropology	___culture
	___acculturation
	___cultural assimilation
	___race
	___sub-culture
	___melting pot
	___cultural genocide
	___ethnocentrism
	-others (please specify
Economics	___scarcity
	___poverty
	___production
	___consumption
	___capitalism
	-others (please specify)
Geography	___ethnic enclave
	___region
	___geographic distribution
	___cultural diffusion
	-others (please specify)

History*	___immigration ___migration ___change -others (please specify)
Political Science	___power ___separatism ___social protest ___interest group ___legitimacy ___authority ___colonialism ___rebellion -others (please specify
Psychology	___identity ___aggression ___repression -others (please specify)
Sociology	___discrimination ___ethnic group ___social institutions ___prejudice ___racism ___socialization ___status ___values -others (please specify)

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*Identifying organizing historical concepts is especially difficult because history does not possess unique concepts but uses concepts from all social science disciplines to study human behavior in the past. For a further discussion of this point see James A. Banks, "Teaching Black History with a Focus on Decision-Making," Social Education, Vol. 35 (November, 1971), pp. 740-745 ff. 820-821.

Assume that a unit is developed focusing on each concept you marked with a (1). Indicate below at what grade level and in which social studies class each unit should be taught.

Major Concept	Grade Level/Class
_____	_____
_____	_____
_____	_____

Major Concept	Grade Level/Class
_____	_____
_____	_____
_____	_____
_____	_____
_____	_____
_____	_____
_____	_____

Would you be willing to pilot test one or more of the multi-ethnic units to be developed? Yes____ No____

If yes, please fill in the information below:

Your name_____

Your school_____

Subject(s) and grade level(s)_____

_____

CKS:mg
Ethnic Cultural Center
8-27-75

APPENDIX B

Ethnicity

Humans are extremely plastic; they are able to satisfy needs in a variety of ways.

Through the process of socialization individuals become members of a group by learning role expectations and to perform a wide variety of tasks.

Socialization takes place through a number of social agencies.

Each new generation reshuffles and changes the systems of ideas, meanings, and rules, so that the social tradition is never fixed and unchanging in any society.

Our social heritage strongly influences how we perceive and categorize all experience.

Human cultural behavior is extremely flexible, so that people have often developed quite different solutions to essentially similar problems.

Practically all the significant differences in behavior among human populations are understandable as learned cultural patterns rather than biologically inherited characteristics.

Perceptions of one's experiences are strongly influenced by his/her own way of life as the most reasonable and natural.

Cultural traits and behaviors tend to be easier to change than physical traits.

Members of a group share certain norms of behavior.

A leader uses his authority to see that the group customs are observed.

The cultures of different communities help people meet the same needs in different ways.

The activities of individuals and societies reflect what they value.

Societies, as well as individuals, often differ in their values.

Everyone belongs to many groups with overlapping membership, different purposes, and often conflicting demands on members in terms of duties, responsibilities, and rights; each, by exerting social controls, shapes the personality structure and behavior of its members.

Societies and communities differ from one another in many ways -- in size and complexity, in religious beliefs and practices, in the forms of political and economic organization, in family arrangements, and in many other respects both great and small.

Once attitudes of special ethnic group identity develop, they reinforce each other through a system of mutual expectations.

The primary group is a group in which contact is personal, informal, intimate, and usually face-to-face. The secondary group is a group in which contacts tend to be impersonal, formal or casual, non-intimate; in some cases they are face-to-face, in others not. (primary and secondary relationships).

Some of the basic institutional activities of the larger society may become either completely or in part ethnically enclosed.

Within the ethnic group there develops a network of organizations and informal social relationships which permits and encourages the members of the ethnic group to remain within the confines of the group for all of their primary relationships and some of their secondary relationships throughout all the stages of the life cycle.

Migration

Historically, new discoveries and technology have led to changes in settlement patterns and the use of the land.

The introduction of new technology has tended to displace rural workers, who then moved to cities.

People migrate for a variety of reasons, and the economic reason is only one among many.

Ideas and societies change as they come in contact with the ideas and achievements of other societies.

The movement of one group of people is often accompanied by the displacement of another.

The mobility of humans has increased greatly with technical and economic progress; increased mobility has enabled increased migrations.

Migrations are diverse in duration, distance, and organization.

Migrations are selective, in both internal and external migrations late adolescents and young adults are usually preponderant.

Migration-stimulating conditions, socio-economic conditions affecting migration, and factors in choosing a destination vary considerably from group to group.

Areas of high in-migration (e.g., large cities) generally experience high out-migration.

Seasonal and periodic migrations tend to be motivated primarily by economic concerns.

Migrations from rural to urban areas are generally the most important form of internal migration, especially in countries experiencing industrialization and rapid technological change.

Drifts of population from one part of a country to another, from the less favored to the more favored regions, are widespread.

Contrasting standards of living of sending and receiving countries have encouraged migration streams.

Most restrictive immigration measures have qualitative as well as quantitative dispositions designed to restrict entry of "undesirables."

International migration seems to be more and more influenced by political factors, and less a matter of individual choice.

Acculturation

Members of a small group influence the behavior of other members by setting up and enforcing norms for proper behavior.

Social sanctions, both formal and informal, are used in the process of socialization and later to maintain social control; however, social control is also furthered by internalized values which result from socialization.

The process of socialization is a continuous process; the individual acquires new values and patterns of behavior, and a sharp change in his/her life may result in re-socialization (acculturation).

An individual brought up in one culture and then thrust into another faces serious problems of adjustment to the new culture; the resulting culture conflict involves mental conflict and tension.

When groups do not interact, their cultures may change very slowly.

Families and other groups within a community are interdependent.

Members of a community share certain values and norms.

Members of a community may have conflicts in their values.

People learn social behavior from groups with which they interact.

Individuals learn commonly accepted rules from each other.

New ideas often challenge previous learnings.

People will attempt to maintain aspects of their way of life in any new situation to which they come. In doing so, they bring about change.

Minority groups and/or immigrants often face problems as they attempt to enter the established society.

Educating children of various groups poses serious problems because of differences in language, values, norms, traditions, etc.

The social traits of the individual are inculcated by the group; the individual takes over and internalizes the meanings and values of the group.

Social mobility involves the need for learning and adopting values and behavior in accordance with the standards of the class and/or ethnic group into which the person is moving.

Assimilation takes place most rapidly where contacts are primary, that is, where they are most intimate and intense, as in the family circle and in small congenial groups. Secondary contacts facilitate acculturation, but do not necessarily lead to assimilation.

An individual is considered acculturated as soon as he/she has acquired the language and the social ritual of the native community and can participate in the common life, economic and political.

Assimilation leads to the individual adopting the culture of another social group to such an extent that the person no longer has any characteristics identifying her/him with her/his former culture and no longer has any particular loyalties to that former culture.

Some cultural traits or patterns -- religious beliefs and practices, ethical values, sense of a common past, family relationships -- are more resistant to change than others -- i.e., dress, manner, economic behavior.

Family

Ways of living differ from one society to another and within the same society; family functions may vary somewhat, but families everywhere fulfill a few basic and significant functions. These include:

a. socializing children;
b. determining descent, legitimacy, and social responsibility; and
c. economic, religious, and affectional functions.

Each type of family structure imposes a different role relationship and has unique consequences.

Changes in the structure and functions of families occur in a number of ways.

All institutions in a society are inter-related; a change in one institution is likely to affect others.

Most of the social processes found within the larger society are found also within the family.

Families do many different things to get what they need. They need a place to stay and food to eat. Family members need someone to love them.

The socialization of children takes place within the family, the peer group, and educational and religious institutions.

Families differ in life style and norms; they differ in the ways they live and in the rules their members are expected to live by.

Family members express feelings and beliefs through customs and actions.

Societies provide formal and informal opportunities for their members to express feelings and emotions; modes of expression differ among families within a society as well as from one society to another.

Families and other groups within a community are interdependent.

Certain institutions in societies, such as the family, religion, and education, tend to change less repidly than do other elements of societies.

Roles sometimes conflict.

Enclaves

Historically, most immigrants have settled near sources of unskilled employment -- i.e., suburban industrial districts, rural mining and/or farming communities, the margins of the central business district.

The adjustment of immigrant groups to a new cultural environment may be aided by the re-establishment of parts of their traditional social organization -- i.e., the extended family, local political and religious allegiances.

Most newly arrived immigrants seek cheap housing not only because of their lack of money, but also because of a desire to save money to pay for passages of their relatives.

Some immigrant/ethnic groups have strong ties to certain occupations.

Although neither rigid nor exclusive, ethnic division of labor encourages the concentration of immigrants in those residential districts where they can most effectively obtain employment from their compatriots.

Ghettos are costly in both human and economic terms. The solution to the ghetto's problems will require major changes in political, cultural, economic, and racial/ethnic group relationships.

People in a community depend on each other for goods and services.

When groups do not interact, their cultures may change very slowly.

Many immigrant/ethnic businesses, which later serve regional and/or national markets, are originally founded on the provision of the distinctive material and/or dietary needs of the immigrant/ethnic community.

Group consciousness, as well as economic necessity or advantage, stimulate the concentration of immigrants; once established the enclave provides institutions and neighborhood life familiar to the immigrant.

Residential concentration often makes it possible to provide care and support for members of the community who cannot care for themselves -- i.e., the aged, the sick, etc.

Large cities contain diverse populations; this diversity is evident in the variety of languages, religions, social structures, and occupational patterns which often follow ethnic divisions.

Government policy may play a significant role in ethnic concentration.

Modern communication techniques make complete territorial isolation unnecessary in the preservation of the unseen social boundaries which separate ethnic groups and/or classes.

Prejudice/Discrimination

Groups may engage in power conflict; one group tries to dominate another in order to take something, such as its labor or wealth, from it.

People try to work out rationalizations for behavior which is inconsistent with their basic values. Racism serves as a rationalization for discrimination against other races and/or ethnic groups.

Frustration may result in aggression; when cultural norms are strongly opposed to agression toward certain people (e.g., parents) or when the events leading to frustration are not subject to individual or group control, the aggression may be turned against others who become scapegoats.

Discrimination against an ethnic/minority group tends to isolate members of the group and promotes retention of their cultural values and norms.

Some members of ethnic/minority groups have exhibited hatred of their own group; they have learned to accept the majority group's perceptions of their own group.

Frustration, self-hatred, and/or self-doubts may lead to apathy.

The development of group pride, positive identification with one's group, is essential to determined efforts to achieve an end to discrimination.

Legislation in itself cannot guarantee that the rights of groups or individuals will be respected.

The self-concept of a people may be related to the degree of success they have experienced in meeting the problems confronting them.

Power

People do not work actively in voluntary organizations unless they have a sense of group pride, of positive identification with the group.

The unequal distribution of power reflects the facts of social, economic, and political organization; individuals join into aggregates (parties, interest groups, etc.) to increase their power by joining it with others.

Rules may be changed in order to reflect a changing environment and changing values.

Individuals may represent groups of people in decision-making.

Pressures for change develop from many sources.

People try to bring about change through different means -- i.e., establishment of order, inspiration, education, retirement, reflection, worship, force.

Efforts to change established practices often meet with counter efforts to maintain the status quo.

Some changes have more lasting effects than others.

Individuals and groups vary as to the amount of influence they can exert in making and carrying out decisions which affect people's lives significantly.

As a strong motivating factor in individual and group action, the desire for power often leads to conflict.

Problems arising from the lack of power tend to encourage the creation of new organizations to secure power.

Communication and agitation often move groups to decisive action.

Power is the ability to move goods, services, and people toward defined goals.

Wealth, social status, and prestige are factors which tend to be associated with power. Those who are high in economic power tend to be high in political power and in social status.

Variation in the strength between power units, or a shift in policy within one of these units, affects the whole power structure.

Power of the individual must be structured into associational, clique, or institutional patterns to be effective.

When people have some common interest or common problem, they frequently band together to pursue their interests or to solve the problem.

The information-spreading, lobbying, and other activities of voluntary associations distribute political power and enable the individual to exert a measure of direct control over his/her affairs.

Within any group the members evaluate group roles differently. Each of the individuals who fill these roles has some position (status) in the group relative to all other members of the group. Every role thus has a status attached to it.

In every political system the better-educated, higher socio-economic status groups are more active in political organizations, more apt to vote, more apt to participate in any way in the political system.

Political inactivity and withdrawal is associated with low social and economic status and with a consequent sense of alienation from the community and a feeling of powerlessness in it.

Especially at the local community level the socio-economic power of the community's elite can be more easily converted into political power.

The more simple and homogeneous a local society, the easier it is to convert social and economic influence to political influence, for in such communities there are rarely competing elites.

In a complex society a number of political elites with selective and limited political goals negotiate and conflict with each other.

Not all groups have equal access to decision-makers.

Number of individuals, political skills and knowledge, and intensity of commitment affect a group's political effectiveness.

All human societies show some form of social stratification. Each individual's place in the stratification system of his society may have marked consequences for his behavior in many different social contexts, since it defines his relations to most other people in the society.

Cultural Pluralism

The greater the variety of values within a society, the greater the likelihood of disagreement and conflict; in some societies such conflict is accepted as necessary to the realization of core values.

Diversity of population may tend to limit the degree of agreement on social matters.

Beliefs or ways of expressing beliefs tend to change over time and with other changes in society.

When a country has many groups in it, each with its own set of meanings and values, social change is inevitable; pluralistic societies, thus, have social change built into them.

Each ethnic group refracts the national cultural patterns of behavior and values through the prism of its own cultural heritage.

A unique sub-national heritage may consist of cultural norms brought over from the country of recent emigration, it may rest on different religious values, or on the cumulative domestic experiences of enforced segregation as a group within national borders over a number of generations, or on some combination of these factors.

Cultural pluralism is a condition of cultural differentiation within a framework of social unity. It recognizes the right of groups and individuals to be different so long as the differences do not lead to domination or disunity.

APPENDIX C

ETHNICITY

Generalizations:

1. Human cultural behavior is extremely flexible, so that people have often developed quite different solutions to essentially similar problems.

2. The activities of individuals and societies reflect what they value. Societies, as well as individuals, often differ in their values.

3. Members of a group share certain norms of behavior.

4. Through the process of socialization individuals become members of a group by learning role expectations and to perform a wide variety of tasks.

5. Some of the basic institutional activities of the larger society may become either completely or in part ethnically enclosed.

Concepts:

Socialization

Role

Cultural Diversity

Cultural Universals

Primary/Secondary Groups

Institution

Norm

Values

Ethnic Group

MIGRATION

Generalizations:

1. Migration-stimulating conditions, socio-economic conditions affecting migration, and factors in choosing a destination vary considerably from group to group.

2. Historically, new discoveries and technology have led to changes in settlement patterns and the use of the land.

3. People migrate for a variety of reasons, and the economic reason is only one among many.

4. Migrations are selective, in both internal and external migrations late adolescents and young adults are usually preponderant.

5. Ideas, societies, and individuals change as they come in contact with the ideas and achievements of other societies.

6. The movement of one group of people is often accompanied by the displacement of another.

7. International migration seems to be more and more influenced by political factors, and less a matter of individual choice.

Concepts:

Migration

Land - use

Settlement Patterns

Culture Change

Values

ACCULTURATION

Generalizations:

1. An individual brought up in one culture and then thrust into contact with another faces serious problems of adjustment to the new culture; the resulting culture conflict involves mental conflict and tension.

2. People will attempt to maintain aspects of their way of life in any new situation to which they come. In doing so, they bring about change.

3. Some cultural traits or patterns -- religious beliefs and practices, ethical values, sense of a common past, family relationships -- are more resistant to change than others -- i.e., dress, manner, economic behavior.

4. Social mobility involves the need for learning and adopting values and behavior in accordance with the standards of the class and/or social group into which the person in moving.

5. Educating children of various groups poses serious problems because of differences in language, values, norms, traditions, etc.

6. Assimilation takes place most rapidly where contacts are primary, that is, where they are most intimate and intense, as in the family circle and in small congenial groups. Secondary contacts facilitate acculturation, but do not necessarily lead to assimilation.

Concepts:

Conflict

Socialization

Traditions

Social Mobility

Values

Primary/Secondary Groups

ENCLAVES

Generalizations:

1. Modern, complex societies, and large cities contain diverse populations; this diversity is evident in the variety of languages, religions, social structures, and occupational and residential patterns which often follow ethnic divisions.

2. The adjustment of immigrant groups to a new cultural environment may be aided by the re-establishment of parts of their traditional social organization -- i.e., the extended family, local political and religious allegiances.

3. Some immigrant/ethnic groups have strong ties to certain occupations.

4. Concentration of group members in geographic enclaves may be the result of their own choice or of discrimination by other groups.

5. Residential concentration often makes it possible to provide care and support for members of the community who cannot care for themselves -- i.e., the aged, the sick, etc.

Concepts:

Cultural Diversity

Traditions

Settlement Pattern

Prejudice/Discrimination

Values

FAMILY

Generalizations:

1. Families differ in life style and norms; they differ in the ways they live and in the rules their members are expected to live by.

2. Ways of living differ from one society to another and within the same society; family functions may vary somewhat, but families everywhere fulfill a few basic and significant functions. These include:

    a. socializing children;
    b. determining descent, legitimacy, and social responsibility; and
    c. economic, religious, and affectional functions.

3. Each type of family structure imposes a different role relationship and has unique consequences. Roles sometimes conflict.

4. The socialization of children takes place within the family, the peer group, and educational and religious institutions.

5. Certain institutions in societies, such as the family, religion, and education, tend to change less rapidly than do other elements of sicieties.

6. Changes in the structure and functions of families occur in a number of ways. Often such changes lead to conflicts between generations.

Concepts:

Primary/Secondary Groups

Family

Family Functions

Role/Status

Conflict

Culture Change

Socialization

Values

Norms

PREJUDICE/DISCRIMINATION

Generalizations:

1. Prejudice is comprised of a set of negative attitudes and beliefs which apply to all members of a given group. It is resistant to evidence which tends to contradict such beliefs.

2. Large, powerful groups have attempted to dominate small, weaker groups in order to control the labor, wealth, resources, etc. of those groups.

3. A broad range of discriminatory behaviors may result from prejudiced attitudes and beliefs.

4. Prejudice, in contributing to mass conditions of underprivilege and frustration, contributes to many other social problems; among these may be crime, juvenile delinquency, poor mental and/or physical health.

5. Some members of ethnic/minority groups have exhibited hatred of their own group; they have learned to accept the majority group's perceptions of their own group.

6. The development of group pride, positive identification with one's group, tends to precede or accompany determined efforts to achieve an end to discrimination.

Concepts:

Prejudice/Discrimination

Stereotype

Scapegoat

Values

Primary/Secondary Groups

Self-Concept

POWER

Generalizations:

1. Individuals and groups vary as to the amount of influence they can exert in making and carrying out decisions which affect people's lives significantly.

2. Wealth, social status, and prestige are factors which tend to be associated with power. Those who are high in economic power tend to be high in political power and in social status.

3. When people have some common interest or common problem, they frequently band together to pursue their interests or to solve the problem.

4. Within any group the members evaluate group roles differently. Each of the individuals who fill these roles has some position (status) in the group relative to all other members of the group. Every role thus has a status attached to it.

5. Individuals may represent groups of people in decision-making.

6. People try to bring about change through different means -- i.e., establishment of order, inspiration, education, retirement, reflection, worship, force.

Concepts:

Decision-Making

Primary/Secondary Groups

Culture Change

Power

Role/Status

APPENDIX D

Appendix D

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